SYRIA

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Historical Sketch of the Missions in Syria

Sixth Edition

REVISED BY

REV. WILLIAM S. NELSON, D. D.

UNDER THE CARE OF THE
Board of Foreign Missions of the Presbyterian Church

The Woman's Foreign Missionary Society of the Presbyterian Church, Witherspoon Building, Philadelphia : : 1909

Price, 10 Cents



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SYRIA
Scale 1: 3000000
English Miles
Mission Stations underlined in Black.
Outstations with Black dot
Mission Boundary Lines.
MEDITERRANEAN SEA
HALEB (ALEPPO)
Antioch
Latakiah
Hamath
Hums
Tripoli
Beirut
Zahleh
Sidon
DAMASCUS
Tyre
Acre
Haifa
Nablus
Yafa
Jerusalem
Dead Sea
Anti Lebanon
Longitude East 36 of Greenwich
Bartholomew, Edin.

SYRIA.

THE LAND

Syria is that Asiatic country at the eastern end of the Mediterranean. On the north it runs up to the Taurus mountains. On the east it stretches away to the Euphrates and the Arabian desert. On the south lies Arabia.* The total length from north to south is some four hundred miles, and the area about sixty thousand square miles, or about one and a quarter times that of Pennsylvania.

Syria may be roughly described as a country of alternate depression and elevation. With such variety of surface there must, of course, be great variety of climate. While there is tropical heat at some seasons on the coast and in the Jordan valley, Lebanon always carries some snow and sends down ice-cold streams. Where water is not lacking, the fertile soil produces the fruits of earth in great variety even under the poor tillage it now receives. Wheat, barley, rice, corn, tobacco, grapes, olives, figs, dates, oranges and lemons are staples. The mulberry thrives, and makes the rearing of the silkworm and raising of silk an important industry. The cedar, the pine, the fir, once clothed the mountains. Buffaloes, camels, horses, goats and sheep are the domestic animals. This land, even after centuries of misrule, is still a rich, a fair, a goodly land.

It scarcely need be said that Syria is a storied land. It figures largely in human history. Through it lies the great highway between Asia and Africa, which has been so often thronged by caravans of trade, so often trodden by hosts of war. Pharaohs of the days before Moses, Assyrian conquerors, the great Alexander, Pompey with his Roman cohorts, Moslem hosts and crusading armies, French battalions under both Napoleons, conflicting Egyptian and Turkish forces—all these appear in the procession which has

* It is perhaps well to note that this is not the Syria of the Old Testament, from which Phœnicia and Palestine were distinguished; but it coincides with the Roman province in the days of Paul, and is the Syria of the present day.

moved across the Syrian soil. More important still, here was unrolled the ancient revelation of the true God. Patriarchs wandered here; this was in part the ancient territory of the chosen people. Prophet and apostle lived and labored here. Highest of all, here occurred the life, the toils, the sorrows, the death, the rising again, of our Lord. Hence went out at the first the word of life for all mankind.

THE PEOPLE Who and what are the inhabitants of this land? Estimates of the population of Syria vary widely. The lowest is one million, the highest, two millions. There really is an uncertain and ever-changing element of considerable magnitude; we mean the wandering desert tribes, who, to-day in Syria, to-morrow are far down in Arabia. The fixed population is in the cities, towns and villages. Damascus has 150,000 inhabitants, and in the plain around there are 140 villages, with a total population of 50,000 more. Aleppo has something more than 100,000; Hamath, over 65,000; Hums, 71,000; Tripoli, 36,000; Beirut, 120,000; Jaffa, 8,000; Jerusalem, 25,000; Sidon, 7,000.

As to races, there are said to be in Syria over 25,000 Jews. Those in Palestine—who constitute probably more than half—have come from other countries, whereas the Jewish element in Aleppo and Damascus is native there. There are a few Turks and fifty to sixty thousand Armenians, but the great bulk of the population of Syria is to be regarded as Arab. There is substantially but one race: there is one prevalent language; there are, however, many divisions and sects.

The *Moslems* constitute the mass of the population. They are most numerous in the secondary towns and rural districts. They are of the orthodox faith, or Sunnites, and, of course, look to the Sultan as not only their political, but also their religious head. The *Druzes* are often counted as a Moslem sect. Their doctrines were long kept secret, but are now better known. Though the Druze superstition sprang, in the eleventh century, from Islam, it has so far departed from it as not properly to be reckoned with it. They regard the English as their friends; yet they have sometimes been wrought upon by Turkish Mohammedan influences, and have taken arms against those bearing the Christian name, as in

1851, 1845, and notably in 1860. The Druzes profess one God, indefinable, incomprehensible, and passionless. He has become incarnate in a succession of ten men, the last of whom was Hakim, Caliph of Egypt, who was assassinated A. D. 1044. With that incarnation the door of mercy was closed, and no converts are now to be made. Hakim will one day reappear and conquer the world. The doctrine of the transmigration of souls is held by the Druzes. They have seven great commandments, one of which enjoins truth; but this holds among themselves only, and practically the Druzes in this respect are sadly like the Cretans of old. They do not believe in prayer. It has been charged that in their secret assemblies they are guilty of the most nefarious practices; but the charge has not been sustained. There is among them a special class—the 'Akals—who alone are initiated into the deeper mysteries of the faith. The Druzes are a mountain people, their territory embracing the eastern slopes of Lebanon and all the Anti-Lebanon. Their number is variously estimated, and perhaps the estimates are not all made from the same point of view. Some give fifty thousand; others not less than three times that number. Their political head, the Great Emir, lives near Deir el Kamar, not far from Beirut. The Sheik of the 'Akals is the religious head.

In 1895-96 there was almost constant armed conflict between the Druzes and the Turkish Government. At great expense of life and treasure, the strength of the Druzes was finally broken, and many of their leaders humiliated and exiled, so that it will probably be a long time before this warlike people will again be in a position to exercise much influence. During these conflicts, two churches connected with Sidon station, at Mejdel and Ain Kunyeh, were sacked and partially destroyed, while the people were almost impoverished.

The *Nusaireeyeh* are a strange, wild, bloodthirsty race, numbering about two hundred thousand, who live to the north of Mount Lebanon, inhabiting the mountains that extend from Antioch to Tripoli. They seem to be the last remnants of the old heathen Hittites or Canaanites, and there is indication of a blood atonement in their worship. They

keep their doctrines secret, and have signs of recognition, like a secret order. Women are not allowed to be initiated, and are meanly esteemed. Polygamy is common, and divorcé occurs at the will of the man. Swearing and lying are universal.

We come now to the nominal Christians of Arab race and tongue. They are, first, the *Greeks*, about 150,000 in number. They are called Greeks, although Arabs by race, simply on account of their religion, being orthodox members of the Greek Church. They are under the patronage of Russia, and have a Patriarch of Antioch and a number of bishops.

The *Jacobites* are a small body of dissenters from the Greek Church. They get their name from Jacobus, Bishop of Edessa, who died A. D. 578.

The *Greek Catholics* are converts from the Greek Church to Romanism. They have, however, made few changes in passing over. Their worship is in their native Arabic. Their priests are allowed to marry. The sect embraces about fifty thousand souls, and includes many of the most enterprising and wealthy of the native Christians of Syria. They have had a patron in Austria.

The *Maronites* represent the ancient Syrian Church. They get their name from John Maro, monk, priest and patriarch, who died A. D. 707. Since the twelfth century they have been in close communion with the Latin Church, though adhering to the Oriental rite. Their service is conducted in the Syriac, a language not understood by the people. They are ignorant and bigoted. Their head is the patriarch of Antioch, whose residence is in the convent of Cannobeen, near Tripoli. The Maronites number one hundred and fifty thousand, and dwell chiefly in Mount Lebanon. They cherish friendship for the French. These, then, are the sects—the orthodox Greek Church, the Jacobites, the Greek Catholics, and the Maronites—that make up the nominally Christian element in the Arab population of Syria.

To some extent these various elements form separate communities. Thus the Druzes are the exclusive population of about 120 towns and villages. So there are regions where Maronites alone are found. Sometimes, however,

they are mingled. In the north, Druzes are intermingled with Maronites, in the south with Greeks. They share thus with the Christians the occupation of about 230 villages. This contact may, at times, do something to increase the spirit of toleration; at others it only gives greater occasion for bitterness and jealousy. Religious and political hatred and distrust would readily break out into violence if allowed. The conflict between Egypt and Turkey, ending in 1840, broke up peaceful relations that had long existed between Druzes and Maronites, and since then there have been a number of "battle years."

DIFFICULTIES OF THE FIELD

It must be obvious that the presence of so many rival and jealous sects, all calling themselves Christians, constitutes a very great difficulty in this mission field. A still greater is offered by the religion dominant in the land.

The law long made it death for a Moslem to change his faith. In 1843, a young man was publicly beheaded in Constantinople on this account. This event was the starting-point of a series of diplomatic agitations, which culminated after the Crimean War in the issue of the Hatti Humaiyoun, the *firman* in which the Sultan ordained religious liberty. But the letter of this charter has always been evaded. The Turks in general do not understand religious liberty in the same sense in which we do. Practically, freedom of conscience does not exist for converts from Mohammedanism. These abandon the faith of their fathers at their own peril. But were there no hindrances of this kind, there would remain Moslem pride and bigotry. In the Turkish empire the nominal Christians are in a state of subjection; and it is not often the case that the rulers accept the faith of the ruled. There have been special reasons why it has not been so here. There has been, it must be confessed, little to attract in the Christianity exhibited by the fossilized churches of the East. The Moslem's notions of Christianity have been derived from those whose doctrines are corrupt, whose worship is idolatrous, whose morals are debased. The very truth contained in the Moslem's system—its doctrine of the spirituality of God—has been an obstacle to the progress of Protestantism,

which he has been unable to distinguish from the forms of Christianity with which he was familiar.

The oppression of the Turkish Government has been a hindrance to the progress of missionary work, while its active opposition must constantly be met with patient, persistent effort on the part of the mission to secure the fulfillment of promises and protection against the violation of contracts. The poverty of the people is largely the result of the oppressive system of taxation, which gives little encouragement to industry or frugality, and thousands of the inhabitants have been driven to emigration.

"People are so pressed in the unequal strife," writes one missionary, "that they cannot or will not give time to anything else. The Sabbath is broken by labor from which they claim they cannot escape. If six men agree to harvest their grain in a certain part of the plain, during the coming week, and in so doing work on two Sabbaths, the seventh man must work with them, even under protest, for the moment the six men are through they drive their cattle into the stubble, and if the seventh man's grain is still standing, he will lose half his year's toil in a single night. Moslems, of course, have no Sabbath, neither have the Druzes, and the members of the Oriental churches are excused after early mass. Indeed, they are taught that a special blessing will attend their labors if they will plough and reap on the Sabbath the portions designed for the priests and the poor."*

This is only an illustration of the obstacles that stand in the way of the convert, when trying to conform his life to Scriptural rules.

The Constitution, proclaimed July 24th, 1908, establishes religious liberty and equality of treatment to all classes of the population. This is an unspeakable boon to all religious and educational movements in the Empire, and should mark the opening of a new era of liberty and progress. The censorship of the press has been abolished, and the Bible can be published and circulated freely. Religious literature and current publications are no longer subjected to unfriendly scrutiny for official sanction. The evangelical churches and schools will be accessible to Mohammedans as never before, and a new opportunity and serious responsibility are before us. It is too early as yet to see fully all that the new order of things

* Rev. F. E. Hoskins, *Church at Home and Abroad*, December, 1889.

must bring, but all the indications are such as to give great promise and to emphasize the duty of pressing forward with great earnestness.

MISSIONARY WORK IN SYRIA.

The history of American missions in Syria—and they are the principal ones there†—begins with the appointment, in 1818, of Pliny Fisk and Levi Parsons as missionaries to Palestine. These zealous and devoted men were sent out by the American Board of Commissioners for Foreign Missions—at that time and for a number of years later the only agency for foreign evangelistic work available to American Presbyterians. In 1870, at the reunion of the Old and New School branches of the Presbyterian Church, the members of the former New School body, who had constituted a very considerable proportion of the supporters of the American Board, gave up their relation to it and became constituents of the Presbyterian Board of Foreign Missions. In the readjustment of work which these changes made necessary, the care of the mission in Syria was transferred to the Presbyterian Board.

JERUSALEM

Mr. Parsons arrived at Jerusalem February 17th, 1821. He was the first Protestant missionary who ever resided there, and he began the work of distributing the Scriptures. It was not long, however, before the disturbing influence of the revolt in Greece against the oppression of Turkey extended to Syria. Mr. Parsons thought it best to withdraw for a time, and died in Egypt, February 10th, 1822. Mr. Fisk reached Jerusalem in 1823, having been joined on the way by Jonas King, known afterward so long and so well by his evangelistic labors in Greece. They preached and taught in Jerusalem, with various intervals of sojourn and travel in other parts of the land, until

† The Irish Presbyterian Church has a station in Damascus; the British Syrian School Society has schools in Beirut, Damascus, Zahleh, Lebanon, Baalbek, Hasbeiya and Tyre; the Established Church of Scotland has a mission to the Jews in Beirut; the Church Missionary Society (Church of England) occupies Palestine; the English Friends are established at Brummana, and the Mildmay Mission at Baakleen; the Reformed Presbyterian Church of the United States has a mission at Latakia and other points, laboring chiefly among the Nusaireeyeh race. The Presbyterian Church of England has a mission in Aleppo, especially for the Jews.

the spring of 1825, when civil disturbances forced them to withdraw. Mr. King left Syria shortly and Mr. Fisk died. The station at Jerusalem was suspended for a time, and in 1844 it was finally abandoned.

BEIRUT 1823

It having early become apparent that Jerusalem was not a favorable centre for missionary operations, a new point was chosen. This was Beirut, an ancient city on the Mediterranean coast, with a roadstead and a small artificial harbor. It was the port of Damascus, distant seventy-five miles, or by *diligence* fourteen hours, but is now the more important city of the two as respects commerce. A railroad now connects Beirut with Damascus and the Hauran, and another is under construction on the seacoast to connect Sidon and Tripoli, passing through Beirut. On the east extends the range of Mount Lebanon; to the south is a beautiful and fertile plain. The city rises from the water's edge and extends back upon a hill. From a population of perhaps 15,000, in 1820, Beirut has increased to at least 120,000. This is mainly Semitic and comprises Druzes, Maronites, Greeks (*i. e.*, Arabs belonging to the Greek Church), Moslems and Jews. The streets are wide, the houses lofty and spacious, the suburbs beautiful with gardens and trees, and it is well supplied with water. From the sea the aspect is more that of a European than an Oriental city.

The first missionaries—Rev. William Bird and Rev. William Goodell—landed October 16th, 1823. They occupied themselves with the circulation of the Scriptures, which soon excited the opposition of the Papists, and called out the anathemas of the Maronite and Syrian patriarchs; with the preparation of useful books; and with the education of the young. On account of the Greek war and the unsettled state of the whole East, Messrs. Bird, Goodell and Smith—Eli Smith, who had joined the mission the year before—thought best to remove for a time and retired to Malta in May, 1828.

In 1830, Mr. Bird and wife returned to Beirut, and were followed later by Mr. Smith. The work was taken up in the same forms, and, with the exception of another period of suspension, 1839-40, similar to the one just mentioned, it has been prosecuted ever since. The history of the mission, like

that of every other, presents alternations of success and discouragement. There are seasons of great promise and again there is need of faith and patience, as what seemed opportunities of expanded work and permanent growth vanish. Having so large an element of Moslem population, Syria is wonderfully responsive to the agitations of the Moslem world. The land has frequently been disturbed by political commotions, depending upon the attitude of the European powers, and these influences have had their effect upon the progress of missionary work. Such events as the Russo-Turkish War of 1877, the rebellion of Arabi Pasha in Egypt in 1882, and the rebellion of the Mahdi in 1883, have been prejudicial to such work by introducing into the mission field a new, disorderly and hostile element. During the Russian War, thousands of ruffianly Circassians were shipped from Constantinople to Syria, and there let loose to lead a life of beggary and robbery. The Egyptian rebellion brought another army of refugees from Egypt, to demoralize every port and beach on which they landed.

The Druze and Armenian troubles of 1894-96 indirectly affected all missionary work by increasing the poverty of the people, creating a general feeling of anxiety and furnishing fresh opportunity for lawlessness.

At the present time the most serious drawback is the constant emigration of the most enterprising and promising young men and women. They go everywhere, especially to the United States, to escape the poverty and oppression of their life at home; and those who stay behind are often too restless and dissatisfied to take up Christian work with whole-hearted energy.

THE PRESS AND ITS PUBLICATIONS

The first printing in connection with the mission was done at Malta, where the American Board had an establishment in full operation as early as 1826. There were three presses and fonts of type in several languages. Three works were issued here in Arabic. One was "The Farewell Letter of Rev. Jonas King;" another was "Asaad Shidiak's Statement of His Conversion and Persecutions;" the third was Mr. Bird's "Reply to the Maronite Bishop of

Beirut." In 1834, the Arabic portion of the establishment was transferred to Beirut. Mr. Smith, who had charge of the press, bestowed much thought and labor upon the outfit, taking the greatest pains to secure models of the most approved characters and to have the type cast corresponding with these. For many years he read the proof-sheets of nearly every work printed and became one of the most accurate and finished Arabic scholars of his day.

The press has continued in active operation, with a constantly enlarging establishment and more complete equipment. The total number of pages printed from the beginning amounts to over nine hundred millions. The issues comprise weekly and monthly journals, Westminster Sunday School lessons, text-books and educational works of all grades, tracts, Bibles, an Arabic hymn book, and other books, religious and miscellaneous. The list of publications includes more than six hundred and fifty titles.

Among these may be mentioned text-books on "Scripture Interpretation and Systematic Theology," by Dr. J. S. Dennis; a translation of the "Confession of Faith," by Dr. C. V. A. Van Dyck; a Harmony of the Gospels; a Bible Dictionary; a Concordance of the Arabic Bible; and a "Commentary on the New Testament," by Rev. W. W. Eddy, D. D., the completion of which, shortly before his death, was the crowning labor of his long and fruitful life.

The influence of this work is not confined to Syria. "The Tongue of the Angels," as the Arabs proudly call their beautiful language, is the native tongue of sixty million people, and the sacred language of nearly two hundred millions, who dwell in all quarters of the world; and for all these our Mission Press is the chief fountain of intellectual and spiritual light.

The work done for the American Bible Society constitutes nearly seventy per cent. of all the printing done at the press, and in 1908 the Bible distribution amounted to 92,311 volumes. The increase in this branch of the work is one that is full of richest promise for the future and demands the most hearty support.

We are indebted to Syria missionaries for excellent literary work in the service of Biblical and scientific learning. Dr.

Robinson's "Researches in Palestine"—still a great authority in its department—owes something to the labors of Dr. Eli Smith, who traveled with its author, and gave him the assistance of his Arabic scholarship. Dr. William M. Thomson was fitted by his life in Syria to write "The Land and the Book;" while Dr. Post's "Flora of Palestine and Syria," the result of twelve years' patient study and labor, is a choice contribution to the science of botany. But the great glory of the Mission is its translation of the Bible into Arabic. There existed numerous translations already, both of the Old Testament and the New, some in print and some in manuscript. These, however, were of comparatively late date, and were in some cases made from other versions, as Syriac, Coptic, Latin, etc. The text of the translation used by the missionaries came from Rome. It offended the taste of the Arabs, fastidious as to correctness of language and elegance of style, and it was resolved to make a new translation into Arabic from the inspired originals.

The work was begun by Dr. Eli Smith, who was aided by Mr. Bistany, a native scholar. When Dr. Smith died, eight years later—in 1857—he had put into Arabic more than three-quarters of the Bible. A small portion had received his final and exacting revision, and a much larger part was nearly ready for the press. The work was taken up by Dr. C. V. A. Van Dyck, connected with the mission from 1840, and recognized by all as possessing in high degree the necessary qualifications. He had the assistance also of the best native scholarship. The translation was finished in 1864, and the entire Bible printed in 1865. It was thus the work of sixteen years.

The little room where the work was done is now a part of the American School for Girls, Beirut, and a memorial tablet in Arabic and English, commemorating the fact, has been placed on the wall. The translation of the Scriptures is praised as accurate and classical. The Jesuits of Beirut, with the avowed purpose of combating Protestant errors, have issued an Arabic Bible, differing scarcely at all from our own, which is widely circulated where ours would not be admitted.

Mr. Bistany, the assistant of Dr. Smith and Dr. Van Dyck, was a Maronite, who became a convert about 1840. He was

one of the most learned and influential men of modern Syria. Chief among his literary labors was the preparation of two Arabic Dictionaries and of an Arabic Encyclopædia. The latter is in twelve volumes, a compilation and translation from the best French, English and American works.

EDUCATION Educational work has been especially prominent in Syria. Schools were begun in Beirut in 1824. Little companies of children were first gathered by the wives of the missionaries, and as the number of pupils increased, native assistants were employed.

Contrary to the native idea that it was unnecessary and even unsafe that a woman should be taught, the missionaries received girls into their families and allowed them to share equally with their brothers in the privileges of the schools.

In 1894, a memorial column was unveiled in Beirut, on the spot where had stood, fifty-nine years before, the first building ever erected in the Turkish Empire for the instruction of girls. One of the speakers on this occasion was Miss Alice Bistany, the daughter of Dr. Smith's assistant, already referred to. Her mother was an adopted daughter of Mrs. Smith, and was the first girl taught to read in Syria. At first only reading and writing were taught, as there was no demand for higher instruction; nor were there teachers qualified to give it. These schools, for both boys and girls, spread from Beirut into other parts of the land—into Mount Lebanon, into the interior, into the other cities of the coast. They have done a good work, raising up a great body of readers, causing a demand for books and preparing the way for higher schools. Many taught in them have become converts, and thus Protestantism has been advanced. Bible instruction is made prominent, and the amount of Scripture committed to memory, which can be recited whenever called for, is a surprise to any visitor at the village schools.

Dr. Dennis writes:

"I have attended examinations in the village schools in Syria where classes of the children recited entire books of the New Testament by heart. Once I examined a class in the Gospel of Matthew, and they knew it from beginning to end. I have heard them examined in Scripture history in considerable detail. from Genesis to Revelation. I have heard them recite the Catechism, giving from memory the proof-

text with every answer. They will recite from ten to forty hymns, if you have time to hear them."

Government interference and opposition of priests often hinder the work of these schools and make it necessary to close them for longer or shorter periods. The number varies from year to year, and some of those formerly under our care are now supported by other societies. There are also many other schools—Moslem, Greek, Maronite, Druze and Jewish—which would never have existed save for those under the care of the mission. For these mission schools have not only furnished many competent teachers, but they have had an important influence in rousing other sects to rivalry, in diffusing knowledge and raising the standard of intelligence.

BOARDING-SCHOOLS FOR GIRLS

More advanced schools soon became necessary, and have been established in the different stations. Three boarding-schools for girls give opportunity for more thorough intellectual training of the young women of Syria, and afford the teachers a greater opportunity to influence their characters and lives than if they returned to their homes each day.

The American School for Girls in Beirut was established in 1861, and for some years was supported by private means, but since 1872 has been under the care of the Women's Board of Foreign Missions of the Presbyterian Church. The patronage comes from all quarters—Protestant, Greek, Catholic, Maronite, Jewish and Moslem. From 1868 to 1895, Miss Eliza D. Everett presided over the school with rare ability and wisdom. Miss Emilia A. Thomson, now the head, has been connected with the school since 1876. The income from pupils has advanced greatly in late years, as in all our mission schools, and helps to offset the large increase in all classes of expenditure. In 1908-09, the enrollment was fifty-three boarders and seventy-seven day pupils.

Sidon Seminary was founded in 1863 as a purely missionary institution, with a view to training teachers and helpers in the work. The boarders are largely Protestant girls, who perform the household duties of the institution, after the Holyoke plan. The day-school is made up of girls from all

the sects, including Jew, Moslem and Metawaly. Almost all the graduates since 1881 have become teachers, either in our own schools or those of other missions, and wherever a pupil marries and settles, the mission workers are sure of welcome and help. In 1908 there were fifty-six boarders and seventy-five day pupils. The income of the school from pupils was $1,212.00. A recent gift from friends in America, through the Philadelphia Woman's Board, has made it possible to purchase property contiguous to the Seminary compound, thus securing the necessary room for expansion and protecting the school against injurious neighbors.

Tripoli Girls' School is a younger institution, the outgrowth of a High School for Girls, established in 1873. A fine property was bought for it by the Woman's Foreign Missionary Society in 1876, at a cost of $10,000, and a new building was put up in 1882. The first class, numbering nine, was graduated in 1885. Changes were made in the building, increasing its capacity. so that a family of sixty-two boarders can be cared for, and there are seldom any vacant beds.

In all these schools the ladies in charge are assisted by native teachers. Careful religious instruction is given, while thorough work of a high grade is required in the class-room. As a result, the graduates and those who are connected with the school for a shorter time carry with them to their homes, not only literary and scientific knowledge, but much Scripture truth, and the personal influence of the lives and example of their teachers. Many of them become earnest Christians, and, in their turn, as teachers and wives and mothers, become centres of Christian influence all through the land.

BOARDING-SCHOOLS FOR BOYS

Abeih Seminary and Suk el Ghurb Training School.—In 1834 we find at Beirut ten young men receiving instruction from the missionaries in English and science. Out of this grew a seminary for boys, suspended in 1842, but revived at Abeih in 1845, and placed under the care of Mr. Calhoun. It was meant to raise up teachers and pastors; but the end was not accomplished as fully as was hoped, although considerable classes were gathered, and these from many quarters. In 1850, for example, of nineteen pupils, four were

Druzes, three Greeks, four Maronites, four Greek Catholics, two Protestants, one Syrian and one Armenian. Up to 1870, most of the teachers in the schools and religious instructors in the congregations were graduates of this institution.

Mr. Calhoun left the Seminary in 1875, and Mr. Wood was transferred to Abeih and put in charge. Later it seemed that the work accomplished by this Seminary might better be done by the preparatory department of the Syrian Protestant College at Beirut. In accordance with this view, the Seminary was closed in 1877, though the number of pupils had never been so large. A new enterprise connected with this Abeih field was begun in 1882. A boys' school at Schweifat was broken up by a rival Greek school. The teachers were thereupon transferred to Suk el Ghurb, and a boarding-school for boys opened there. It began with 34 pupils, and has prospered from that time. In 1908, there were 147 boarders, in a pleasant and convenient building.

Gerard Institute.—This name, adopted by *Sidon Academy* in 1900, commemorates the family name of Mrs. George Wood, to whose generous interest it largely owes its present prosperity. In 1895 the scope of the institution was enlarged by the addition of an Industrial Department, and provision was also made for the care and instruction of orphan boys of Protestant parentage. Much of the work of the house is done by the boys, and useful trades are taught as a means of present and future support.

The old buildings of this school by the old city wall soon became far too small to accommodate all departments of the growing institution. Plans were adopted for the gradual removal of a large portion of the pupils to the fine new site outside of the city, secured for the orphanage. The Ramapo Church generously manifested their interest in the work of their former pastor, Rev. Dr. George N. Ford, and provided the funds needed for the erection of Ramapo Hall on the hill top overlooking Sidon City and plain. In the new premises the prosperity of this school is ensured, and its usefulness will be greatly enhanced. In 1908 there were 308 pupils receiving instruction in all departments.

Shweir.—In 1900 the Lebanon Schools Committee transferred to our Board their property and school in Shweir in Mt. Lebanon. The institution, which had attained a high degree of efficiency under the superintendence of Rev. William Carslaw, M. D., has continued to do good work under the care of our mission and trains every year forty or more boys.

Tripoli Boys' School.—In 1904 the demand for education in American schools had increased to such an extent that the older schools could not meet the requirements. Another school was opened in Tripoli on a self-supporting basis. This school closed its fourth year in July, 1908, with eighty-three boarders, having never drawn anything from mission funds but rent for its premises.

Hums.—Following the development of mission schools, the Syrian Evangelical Community entered the field. A prosperous elder in the Hums church took the lead, and with the active co-operation of the pastor of the church, a boarding-school for boys was opened in that city in 1906. This has done an excellent work and a commodious building has been erected outside of the city in a beautiful and healthful location. No aid has been asked from the mission, and it is in many ways one of the brightest developments of enterprise and constructive work undertaken by the Syrians themselves.

Theological Seminary.—This school was begun in 1869 in connection with Abeih Seminary. Subsequently a special building was provided on the college campus in Beirut, and several classes were instructed there. It was decided, however, after some years, to conduct this work on a simpler plan. For a time classes were held at Suk el Ghurb during the summer months. More recently a permanent home for the Theological Seminary has been provided in connection with the mission compound adjacent to the Press in Beirut.

SYRIAN PROTESTANT COLLEGE

The time came when the need was felt for an institution of high order. The project for a Syrian Protestant College was discussed at a meeting of the mission in 1861, and the plan sketched. "The objects deemed essential were: to enable natives to obtain in their own country, in their own language, and at a moderate cost, a thorough literary,

scientific and professional education; to found an institution which should be conducted on principles strictly evangelical, but not sectarian, with doors open to youth of every Oriental sect and nationality who would conform to its regulations, but so ordered that students, while elevated intellectually and spiritually, should not materially change their native customs. The hope was entertained that much of the instruction might at once be intrusted to pious and competent natives, and that ultimately the teaching could be left in the hands of those who had been raised up by the college itself." It was deemed best that the college should be independent of the Board of Missions. Still the connection with the mission could not but be close. "Missionary instruction created a demand for it; the plans and prayers and labors of missionaries established it; the friends of missions endowed it. Its aim and that of other missionary labor are one—the enlightenment and salvation of the Arabic-speaking race." Most of the money was raised in America. A plot of ground was purchased in the suburbs of Beirut, and buildings were erected. The college was opened in 1866, with a class of fourteen members, and Dr. Daniel Bliss as President.

This institution has not disappointed the promise held out. Year after year it has welcomed in increasing numbers select young men from Syria and Egypt, and, imparting to them its training, has sent them out to be in their respective communities what educated men always are. Since 1879 the English language has been the medium of instruction. The Medical Department, which was early added, has been especially useful and successful. It is a testimony to its importance that in 1882 the Jesuits felt it advisable to open a rival college. The Protestant College has a steadily growing influence throughout the land by means of its graduates.

Fourteen stately buildings adorn the campus, which contains forty acres of land. There are about 850 students in attendance, coming from Syria, Palestine, Asia Minor, Persia, Arabia, Egypt, Cyprus and Greece. One Persian student from Teheran came a forty days' journey, expecting to remain eight years. Dr. Bliss resigned the Presidency in 1904, on account of advancing years, and was succeeded by his son, Rev. Howard Bliss, D. D.

CHURCHES AND STATIONS.

"He commanded us to preach unto the people," said the apostles. The press and the school have their place; but the chief agency in spreading the Kingdom must be the oral proclamation of the Gospel of the Kingdom. It may happen, however, for a time in some communities, that the way is not open for preaching on an extended scale. Hence the need of a preparatory work, in which attention is given chiefly to methods and agencies that are avowedly subordinate. This has been the state of affairs in Syria. The Moslems especially could not be reached by preaching. The most that could be done for them was through the press and the school.

Preaching, however, has by no means been neglected. At first much was informal, and partook of the nature of conversation and individual address. The missionaries admitted all comers to their family worship, and used it as a means of making known the truth. The early efforts were not in vain. In 1827, a little band of twenty converts had been gathered. It comprised several who long survived, and since have been very useful in the service. One had a short course, and received the martyr's crown. Asaad Shidiak was a young educated Maronite, teacher of science and theology in a convent, and afterwards conductor of an Arabic school for boys in Beirut. There he became a convert to Protestant Christianity. The Maronite patriarch sent for him, and detained him in custody, trying all means to reclaim him. Asaad escaped, but was again taken. It became known that he was imprisoned and enchained in the convent of Cannobeen. He lingered through a few years of oppression and cruelty, maintaining his Christian profession to the last, and died about 1830.

For many years the converts at Beirut were received into the mission church, which included the missionary families there. In 1848 the native Protestants of Beirut petitioned to be set off in a church by themselves. This was accordingly done. The next year this church had a membership of twenty-seven. Ten were from the Greek Church, four were Greek Catholics, four Maronites, five Armenians, three Druzes

and one a Jacobite. In 1869 a fine building, well located, provided with tower and bell, was completed.

In 1844 there was an interesting movement in Hasbeiya. This was a place of several thousand inhabitants, mainly Druzes and Greeks, at the foot of Mount Hermon. A considerable body seceded from the Greek Church, declared themselves Protestants, and applied to the mission for instruction. Their motives were at first somewhat mixed; but the course of affairs showed a great deal of sincerity and earnestness. Native helpers were sent, and some of the missionaries themselves went thither. The Greek patriarch at Damascus became alarmed, and a troop of horsemen were sent to quarter themselves on the Protestant families. The Druzes now interfered for the protection of the Protestants, and succeeded in checking persecution for a time. It subsequently broke out violently, and the victims were obliged to flee. We need not follow the course of events further than to say that in the spring of 1847 the Protestants of Hasbeiya succeeded in laying their grievances before the Sultan, and an order was issued that they be protected and no one allowed to disturb them in their meetings and worship. A church of sixteen members was formed in July, 1851, which increased to twenty-five the same year. Good testimony is given respecting it in the following years. Hasbeiya suffered greatly in the war of 1860. It was the scene of a terrible massacre by the Druzes, and the Protestant house of worship was partially destroyed; but of more than one thousand persons murdered there and in the vicinity, only nine were Protestants. "It is," says Dr. Anderson, "a remarkable fact that, excepting perhaps in Damascus, no injury was offered to a missionary, and Protestants, when recognized as such, were generally safe."

We have interesting accounts of the rise and progress of the native churches at Sidon, at Tripoli, at Hums; but on these we cannot dwell. The general features are the same. The work begins, and then local persecution arises. At Hums, the native brethren were stoned and beaten in the streets. At Safeeta, in 1867, the whole Protestant community was arrested, released, driven into the wilderness, and their houses plundered. What Syrian converts, from Asaad

Shidiak down, have been willing to endure, shows how genuine has been the work of grace in their hearts.

When the Syria Mission was transferred to the care of the Presbyterian Board, it was wisely left to time to prepare the way for the change which should bring the mission into conformity with the Presbyterian system. This course has been vindicated by the result. At the annual meeting of the mission, December, 1882, the plan of the formation of a Synod and five Presbyteries, to have no organic ecclesiastical connection with churches in Great Britain or the United States, was unanimously adopted. This plan has been carried out so far as the organization of the Presbytery of Sidon, at Jedeideh, in October, 1883; one at Amar, in the Tripoli field, in September, 1890; and the Presbytery of Lebanon, which includes the churches of the Mount Lebanon district and the First Church of Beirut, in June, 1896.

The meetings of these Presbyteries show that the Syrian Church is learning the lessons of "concerted action, the validity of representative authority, and the majority rule," and the responsibility of self-support.

The Syria Mission naturally divided itself into five fields, the principal point in each serving as a centre for evangelistic work, which is carried on by means of outstations and itineration, the missionaries being assisted by native pastors, teachers and colporteurs.

BEIRUT

In Beirut there has been steady advance. The oldest, or Central Church, prospers. A beautiful chapel, built at the expense of Mr. and Mrs. Henry Dale, of New York, was dedicated in December, 1880, and provides needed accommodation for Sunday school work. In 1890, Rev. Yusef Bedr became the pastor. The church was weakened for a time by the withdrawal of some of its members, who maintained an independent organization for a few years. The two branches were reunited in 1907, under the ministry of Rev. Asaad Abdullah.

The building occupied by this church is also used by the Anglo-American Congregation of Beirut, which is under the pastoral care of Rev. G. M. Mackie, of the Established Church of Scotland.

A Christian Endeavor Society, formed in 1889, has proved a source of great blessing to the Protestant community in Beirut. Societies have also been formed in Shwifat, Zahleh, Sidon, Tripoli and Aleppo.

SIDON In Sidon field regular preaching is kept up at twenty-three places. Two of the churches supply their own pulpits. Forty-five native helpers are employed. Government interference has sometimes hindered the work, closing schools and churches, depriving Protestants of their legal rights, and stimulating the zeal of the enemies of the Gospel to many new efforts to impede its progress. In spite of such hindrances, the progress in this field is encouraging; advance is steadily made in the direction of self-support and benevolence, while the growth in membership, especially from the pupils of the various schools, is steady.

TRIPOLI The area and population of this district comprise about half that of the whole mission. It contains over 1,000 cities and villages, the most important of which, Tripoli, El Meena, Hamath and Hums, are connected by a carriage road. There are eleven organized churches in this field, with over eight hundred members, showing a net increase of nearly ten per cent. a year. The emigration fever which affected Mount Lebanon in earlier years has carried away very many Protestants from Tripoli field more recently. The extent of the field renders much touring necessary for the oversight of the churches and schools. In early years strife of sects was particularly virulent and the converts were subjected to long-continued and bitter persecution. Now the work seems firmly established in many villages, and new doors are constantly opening. The contributions of the native church increased fourfold in ten years. In 1908, Syrians in this field raised and expended in support of their churches, schools and other work directed by the mission and for the education of their children in evangelical institutions, more than the mission expended in the same territory for all purposes, including the maintenance of the missionary force.

In 1893 Aleppo was added to the Tripoli field, extending the work to the limit of the Arabic-speaking territory. A native worker was located there and later a school opened.

missionaries from Tripoli visiting the city twice a year to oversee the work. In 1897 this work was transferred to the Presbyterian Church of England, which had already inaugurated effort among the Jews in that city.

LEBANON Lebanon Station, occupying Central Lebanon and all Cœle-Syria, was formed in 1900 by the consolidation of the Abeih and Zahleh fields, together with the Shweir district. Since 1861, the Lebanon district has been controlled by Christian governors, appointed by the Sultan, with the approval of the European powers. The population is about 380,000. There are nine churches connected with the station, and thirty-nine preaching places are maintained, with thirty-eight village schools, besides the larger boarding-schools at Shweir and Suk el Ghurb.

Abeih was first occupied in 1843, and was for years the residence of the veteran, Rev. William Bird, D. D. Work was begun at Zahleh in 1872, and the first church organized the following year. All this region has suffered much from emigration. Within a few years, twenty-five thousand emigrants left Mt. Lebanon for North and South America.

Much opposition is experienced from zealous priests and bishops, who lose no opportunity to obstruct Gospel work; nevertheless, progress has been rapid and on a gratifying scale. The people, except the papists, are friendly and anxious to obtain education for the children.

At all these points, the work of preaching is supplemented by personal visitation, prayer meetings, meetings of women for sewing and Scripture instruction, by some of which Moslem women are reached. Societies for benevolent work give the native women opportunities to send the Gospel message to others more ignorant than themselves, while Mission Bands and Societies of Christian Endeavor are important agencies for developing the young people of the stations in Christian character and preparing them for usefulness.

MEDICAL WORK.

Nowhere more than in Syria is there need for the ministrations and influence of Christian physicians. The Board maintains no medical work in Beirut, because of the presence there of the spacious Johanniter Hospital, supported by the German order of the Knights of St. John, and cared for by the medical staff of the Syrian Protestant College, under the direction of Dr. George E. Post. The nurses are provided by the deaconesses of Kaiserwerth. With the growth of the work, it became necessary to enlarge the hospital and clinical possibilities. This has been done by the erection of a special hospital for women and children, pavilions for eye diseases and skin affections, and a Nurses' Training School. These are all on the premises of the college and under the direction of the medical faculty. The number of patients treated annually in the wards is about 500, while a polyclinic held daily reaches from 10,000 to 15,000 each year. Patients come from all parts of Syria and from Egypt, and carry back with them to their homes impressions of Christian love as well as direct Gospel teaching.

In 1893, Dr. Mary Pierson Eddy, daughter of Rev. W. W. Eddy, D. D., of Beirut, having completed a thorough course of medical study in America, returned to Syria as a missionary physician. She was the first woman to receive the permission of the Turkish Government to practice medicine within the empire. Making her headquarters at Beirut, Dr. Eddy spent most of her time for some years in medical and evangelistic tours throughout the mission field. In 1903 she opened a hospital and dispensary for women at Junieh, fifteen miles across the bay from Beirut. In spite of prejudice and opposition, the people have been won to friendliness. There are now regular Sunday services, a day-school for the children, a reading-room, a colporteur, and a Bible woman to visit the families.

A sanitarium for tuberculous patients was opened by Dr. Eddy in 1908. There is a summer camp on a high spur of the mountains, and winter quarters at Junieh Bay, where buildings are being erected as a memorial to the late Dr. Teunis Ham-

lin, of Washington, D. C. Tuberculosis is greatly on the increase in Syria, and is regarded by the people with much fear. This institution is independent of the mission.

The first regularly organized Hospital for the Insane in Syria was opened at Beirut in 1900 by Mr. Theophilus Waldmeier. This is a direct outgrowth of missionary interest in the Syrian people, and is supported by gifts from abroad.

At Tripoli, in the northern section of Syria, is the most extensive medical work of the mission. This work was begun in 1863 by Dr. George E. Post; when he went to the Syrian Protestant College in Beirut, his place was taken by Dr. G. B. Danforth, and afterward by Dr. C. W. Calhoun. After Dr. Calhoun's death (1883), his work was taken up by Dr. Ira Harris, who has carried it on ever since. The Tripoli Hospital has beds for thirty-five patients. These are used for surgical cases; the medical patients are treated in a rented building near by. The operating room has recently been enlarged, and the work reinforced by the addition of a trained nurse. In 1908, Miss Ara E. Harris, M. D., the daughter of Dr. Harris, became a regular member of the staff. There is a dispensary in the harbor, and every year trips are made to Hums and Hamath, where sufferers of all tribes and faiths come to the doctor for healing.

The thirty-nine years since the transfer of the Syria Mission to the care of the Presbyterian Church have witnessed a growth that furnishes ground for devout thanksgiving. In 1870, the year of the transfer, there were eight ordained American missionaries under commission, and ten women, including wives. Now there are twelve ordained missionaries, two laymen, three medical missionaries, two being women, and twenty-four other women. In 1870 there were two ordained native ministers, thirteen licentiates, and forty-eight teachers and helpers; now there are ten native pastors, thirty-one licentiates and evangelists, and one hundred and seventy-four native teachers. The number of communicants has increased from 294 to 2,744, and the number of pupils in the mission schools from 1,671 to 5,688.

With such looks backward to mark progress, and with careful study of the present condition of the land, we see indeed that it is one "where the enemy is most strongly intrenched, and is making a desperate stand;" but we see also that there are already thousands of children in Protestant schools; that literary and scientific education has been given to many young men; that the taste for reading has been formed in many, and provision made for its satisfaction; that native teachers and physicians, trained under evangelical influences, are making themselves felt at many points; that woman is rapidly assuming her proper place in social life, and many new homes of purity and happiness are formed and forming; that Protestant communities are growing, and congregations are increasing, and the roll of communicants lengthening. No doubt, much of toil, perhaps of sorrow, of tribulation, remains. But what has been done and gained is enough to confirm even a feeble faith as to what the outcome must be.

In view of our Syria Mission as we have now contemplated it, we may ask, as another has already done: "Is it not a work of which patriotism alone might well make an American proud? The name of his country has been made a synonym in the East, not for political aggression and intrigue, but for education, truth and religion. And the American Church should offer praise to God for the wonderful works which He has wrought in our time through His faithful servants. They should now unite in prayer that the last barrier, the iron gate of Moslem bigotry and intolerance, may open at His word, and give liberty for evangelism among the Mohammedan populations."

STATISTICS, 1908.

Missionaries	41
Native helpers	226
Churches	34
Communicants	2,744
Pupils in schools	5,688
Pupils in Sabbath schools	5,831

STATIONS.

BEIRUT (1823)—Rev. Henry H. Jessup, D. D., Rev. T. W. March and Mrs. March, Rev. F. E. Hoskins, D. D., and Mrs. Hoskins, Mr. E. G. Freyer and Mrs. Freyer, Mrs. C. V. A. Van Dyck, Miss Emilia Thomson, Miss Rachel E. Tolles, Miss Ottora M. Horne, Miss Mary Pierson Eddy, M. D.

MT. LEBANON—Rev. O. J. Hardin and Mrs. Hardin, Rev. William Jessup, D. D., and Mrs. Jessup, Rev. Paul Erdman and Mrs. Erdman, Mrs. William Bird, Miss Emily G. Bird.

TRIPOLI (1848)—On the seacoast, fifty miles north of Beirut. Ira Harris, M. D., and Mrs. Harris, Rev. William S. Nelson, D. D., and Mrs. Nelson, Rev. James H. Nicol and Mrs. Nicol, Rev. James B. Brown and Mrs. Brown, Miss Harriet N. La Grange, Miss Bernice Hunting, Miss Ara Elsie Harris, M. D.

SIDON (1851)—On the sea coast, thirty miles south of Beirut. Rev. Samuel Jessup, D. D., Rev. George A. Ford, D. D., and Mrs. Ford, Rev. George C. Doolittle and Mrs. Doolittle, Mr. S. D. Jessup and Mrs. Jessup, Miss Charlotte H. Brown, Miss M. Louise Law.

MISSIONARIES IN SYRIA, 1870-1909.

[Figures, Term of Service in the Field.]

Barber, Miss Alice S....1885-1902
*Bird, Rev. William†...1853-1902
Bird, Mrs. 1853-
Bird, Miss E. G.........1879-
Brown, Miss C. H.......1885-
Brown, Miss Rebecca...1885-1892
Brown, Rev. J. B.......1907-
Brown, Mrs. 1907-
*Calhoun, Rev. S. H.†..1843-1876
Calhoun, Mrs. 1843-1887
*Calhoun, C. W., M.D...1879-1883
Calhoun, Miss S. H.....1879-1885
Cundall, Miss F.........1879-1883
*Dale, Rev. G. F........1872-1887
Dale, Mrs. (Miss M. Bliss) 1879-1905
*Danforth, G. B., M.D..1871-1875
*Danforth, Mrs. 1871-1881
Dennis, Rev. J. S., D.D.† 1867-1904
Dennis, Mrs. 1872-1904
Doolittle, Rev. G. C.....1893-
Doolittle, Mrs. 1893-
*Eddy, Rev. W. W., D.D.† .1851-1900
*Eddy, Mrs. 1851-1904
*Eddy, Rev. W. K......1878-1906
Eddy, Mrs. (Miss B. M. Nelson, 1881) 1884-1908
Eddy, Mary P., M.D....1893-
Erdman, Rev. Paul.....1901-
*Erdman, Mrs. 1901-1902
Erdman, Mrs. 1905-
Everett, Miss E. D.†....1868-1905
Fisher, Miss H. M......1873-1875
*Ford, Mrs. M. P., 1881-1885; 1894-1902
Ford, Miss Sarah A.....1883-1885
Ford, Rev. G. A., D.D...1880-
Ford, Mrs. 1906-
Ford, Miss M. T. M....1887-1905
Freyer, Mr. E. G........1897-
Freyer, Mrs. 1897-
*Greenlee, Rev. W. M...1884-1887
Greenlee, Mrs. (Miss Alice Bird) 1886-1887
Hardin, Rev. O. J.......1871-
Hardin, Mrs. 1873-
Harris, Ira, M.D........1884-
Harris, Mrs. 1885-
Harris, Miss A. E., M.D.1908-
Horne, Miss O. M.......1902-
Hoskins, Rev. F. E.....1888-
Hoskins, Mrs. (Miss H. M. Eddy, 1875) 1888-
Holmes, Miss M. C.....1884-1895
Hunting, Miss B........1896-
Jackson, Miss Ellen....1870-1884
Jessup, Rev. H. H., D.D.†.1855-
*Jessup, Mrs. 1855-1864
*Jessup, Mrs. 1867-1881
*Jessup, Mrs. 1884-1907
Jessup, Rev. Samuel, D.D.† 1863-
*Jessup, Mrs. 1863-1895
Jessup, Rev. William...1890-
Jessup, Mrs. 1890-
Jessup, Miss Fanny.....1895-1900
Jessup, Mr. Stuart D....1904-
Jessup, Mrs. 1904-
Johnston, Rev. W. L....1879-1880
Johnston, Mrs. 1879-1880
Kipp, Miss M...........1872-1875
La Grange, Miss H......1875-
Law, Miss E. M........1892-1898
Law, Miss M. L........1893-
Loring, Miss S. B......1870-1873
Lyons, Miss M. M......1877-1880
March, Rev. F. W......1873-
March, Mrs. 1880-
Nelson, Rev. W. S., D.D..1888-
Nelson, Mrs. 1888-
Nicol, Rev. J. H........1906-
Nicol, Mrs. 1906-
Pond, Rev. T. S........1873-1890
Pond, Mrs. 1873-1890
Thomson, Rev. W. M.†.1833-1877
*Thomson, Mrs. 1833-1873
Thomson, Miss E. A....1876-
Tolles, Miss Rachel.....1899-
*Van Dyck, Rev. C. V. A.†.1840-1895
Van Dyck, Mrs. 1840-
Van Dyck, Miss L......1875-1879
Watson, Rev. W. S.....1889-1892
Watson, Mrs. 1889-1892
*Wood, Rev. F. A......1871-1878
Wood, Mrs. 1871-1878

* Died while connected with the Mission. † Transferred from the American Board.

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